

streams¹ flow with the inebriating, foe-destroying
*Soma**

12. Thou hast set free the greatly obstructed
 and
 arrested water of the rivers, the afflux of the
 waters :
 thou hast directed them, INDRA, upon their
 downward
 paths: thou hast sent them rapidly down to
 the
 ocean.

13. May our new prayer bring to our
 protection
 thee, INDRA, who art the maker of all these
 (things
 that exist) : who art mighty, fierce, undecaying,
 the
 giver of strength, having excellent descendants,
 the
 MABUTS, well-armed, the bearer of the
 thunderbolt.

14. Do thou, resplendent INDRA, uphold us
 who
 are devout, for (the obtaining of) food, of
 sustenance,
 of nourishment, of wealth :² bestow upon
 BJIARADWAJA
 pious posterity, with numerous attendants: be
 with
 us, INDRA, every future day.

15. May we, by this (praise), obtain food
 granted
 by the deity : may we, blessed with excellent
 male
 descendants, be happy for a hundred \vinters.

III. (XVIII.)

The deity, *Rishi*, and metre as before.

1". Praise him who is INDRA, the invoked of many,
 Vargā iv.
 endowed with overpowering vigour, the destroyer
 (of

hundred male animals : *pum-pasun packet* is the
 explanation :
 there is no nominative except *Pushan*, which is in the
 following
 hemistich, and which is followed by *Vidinu* without
 a copu-
 lative.

* *Frinl sardnri* mean, according to the scholiast,
 three cups
 or vessels called *Ahavanii*, holding the *Soma* which
 has been
 purified or filtered into the pitcher, the *dronakalata*.

⁶ *Vdj&ya, sravase, ishe cha rdyei* the three first are
 syaonyms,
 meaning food.